



# The Muslim Sunrise

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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### WEST PAKISTAN (Center)

Rabwah

### U.S.A.

1. The American Fazl Mosque  
2141 Leroy Place, N.W.  
Washington 8, D. C.
2. 2522 Webster Avenue  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 118 W. 87th Street  
New York 24, N. Y.
5. 1440 N. Curson St.  
Los Angeles 46, Calif.

### ENGLAND

The London Mosque  
63 Melrose Road  
London S. W. 18

### BRITISH WEST INDIES

72 Second St.  
San Juan, Trinidad

### SPAIN

K. I. Zafar  
Lista 58, Madrid

### SWITZERLAND

Herbstweg 77, Zurich 11/50

### GERMANY

Hamburg-Stellingen  
Wlück Strasse, 24

### NETHERLANDS

Oostduinlaan 79, Hague

### NIGERIA

P. O. Box 418, Lagos

### GOLD COAST

P. O. Box 39, Salt Pond

### SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo

### LIBERIA

M. I. Soofi  
Box 167, Monrovia

### KENYA COLONY

P. O. Box 554, Nairobi

### ISRAEL

Mount Carmel, Haifa

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Ahmadiyya Mission, Rose Hill

### INDONESIA

1. Perodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabaya

### BURMA

143—31 Street, Rangoon

### CEYLON

99 Driesburgs Ave., Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan Rd., Singapore



## A Passage from the Holy Quran

Surely, your Lord is Allah Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds.

Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.

And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good.

And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land, then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember.

And as for the good land, its vegetation comes forth plentifully by the command of its Lord; and that which is bad, its vegetation does not come forth but scantily. In like manner do We vary the Signs for people who are grateful.

*Al-A'rāf: 55-59.*

## *Editorial:*

# Catholic Worries in Africa

Christian missions, both Protestant and Catholic, have been extremely active in their evangelical work in Africa, particularly in the south of Sahara, over a period of a century. Their activities have been, however, geared to a feverish pitch since the First World War. *Maryknoll*, a Catholic journal, reports that, during the past thirty years, the number of Catholic missionaries alone has been more than quadrupled and ecclesiastical activities have almost doubled. It notes that while the number of foreign priests has tripled, the African clergy has increased eightfold: (*Maryknoll*, February, 1958)

While this journal feels that, on the surface, the future of the Church in Africa looks "most promising", beneath the surface, however, lies a "most serious threat" to the Catholic Church. *Maryknoll* observes that Islam is gaining at a pace faster than Christianity in "Black Africa". Its survey indicates that a little more than a quarter century ago, in 1931, Africa's total population was estimated at about 144 million. About 44 million out of these were Muslims and about 5 million professed Catholicism.

Twenty-five years later, according to the *Maryknoll*, Africa's population has increased by about 69 million, or 48 per cent. Applying the earlier rate of increase to both religious bodies would give 65 million to the Muslims and 7 million to the Catholics. This magazine reveals that the actual figures for the year 1956, however, are much higher: 85 million for the Muslims and 18 million for the Catholics. It concludes, therefore, that Islam is gaining nearly twice as many

converts as Catholicism. Furthermore, since White Africa has shown relatively little change during this period, the ratio applies exclusively to Black Africa, the center of the Church's growth and her "best hope" for future progress on the continent.

These views are shared by Richard Pattee in *St. Anthony Messenger*, another national Catholic family magazine (March, 1958). It points out that the Pope has also expressed his anxiety over the "dangers that beset the propagation of Christianity in that part of the world." Islam, which, according to *St. Anthony's Messenger*, was considered to be a peculiarly desert faith, has now "jumped the hurdle and has reached far to the south in a series of thrusts that should be the object of the most critical attention of Christians." The writer recalls having visited mosques in Abidjan far down on the Guinea coast and seeing the Islamic schools in places where no Islamic influence was to be noted 25 years ago.

The geography of the Islamic "conquests" is reported to include today most of French West Africa—Senegal, Mauretania, Soudan, Haute Volta and a very considerable portion in the Ivory Coast, Dahomey, and clear down into the Equatorial region. In the British West African territories, Islam has been growing rapidly. In Portuguese Guinea on the west coast a third of the population is Muslim. *St. Anthony's Messenger's* survey shows that in Belgian Congo, long regarded as one of the most "encouraging" preserves of the Church, the impact of Islam can be felt by the increasing number of articles on Islam appearing in the Belgian sources. Father Anthony Todesco, a Verone priest and a missionary in Africa, writing in a recent issue of the London *Universe* testifies to the same effect and calls Islam "a tremendous avalanche in Africa." And, a recent French scholar, Xavier de Planhol writes that "In central and eastern Africa, Islam is demonstrating a dynamism that it never attained during the days of its greatest militancy." (*Le Monde Islamique*, Paris, 1957)

Both, the *Maryknoll* and the *Messenger* have given voice to the extreme anxiety felt by the Catholic Church on the "alarming" rate at which Islam is expanding. They fear that "for the future, Islam shows promise that it will continue to progress in Black Africa." The *Messenger* conjectures that within a few years, Islam "will no longer be restricted to even the center of Africa but will have penetrated such areas as Angola and the Rhodesias."

Naturally, the Catholic press is also interested in the cause of such rapid expansion of Islam in this continent. Let us turn to their analysis of the forces which have afforded Islam with such appeal for the African people. These magazines point to the fact that the greatest single emotion dominating the African mind today is his struggle for the attainment of his own personal and collective dignity. He is getting increasingly intolerant of delay and procrastination in achieving it. That Christianity is largely the work of Europeans and the Europeans have generally practiced racial discrimination affects the minds of all Africans.

As against this, the *Messenger* observes that Islam has no clergy and no sacred class so that every convert becomes in turn an agent of the faith and an instrument in its expansion. Islam draws no lines of any kind between white and black or European and Asiatic. Thomas Hodgkin, in his recent book *Nationalism in Colonial Africa*, calls attention to the role of Islam in creating this feeling of community which had never existed before between the peoples of Africa and Asia. Both of these magazines also note the *simplicity* of Islam. There is no liturgy, no ceremonies, no priesthood.

One cannot expect the analysis of these journals in regards to the sources of the success of Islam to be accurate in every respect. While the *Maryknoll* reluctantly admits that every Muslim is a missionary, it also alleges that the persecutions at the times of the

Muslim conquests and, the fear of slavery among some Africans may also be considered as some of the reasons for the spread of Islam. Islam has never condoned persecutions and it stands unequivocally against compulsion in the matters of faith. But, if persecutions can bring an enduring success to any faith, one wonders if this Catholic magazine is not tacitly admitting that the expansion of Christianity in Europe might be mainly due to tortures and persecutions practiced by the fanatic religious forces of the medieval ages. Most certainly any relationship between any alleged persecutions of some Muslim rulers in the past and the very recent march of Islam will be hopelessly remote.

*Maryknoll* also feels that the moderation and discretion of Islam's demands regarding pagan practices may also be another reason for the success of Islam. To a Muslim, this impression about the teachings of Islam will seem to be grossly erroneous. Unlike Christianity, and particularly Catholicism, Islam lays great emphasis on the appropriate and righteous actions as the primary means of achieving God's pleasure and communion. Islam does not believe in ecclesiastical confession, nor does it advocate the doctrine that one can be absolved of sins simply by believing that some body else carried his sins away. But, perhaps, the *Maryknoll* has been answered in the *Messenger's* article also which says that Islam demands in reality a very great deal—fasting, prayer, almsgiving and the pilgrimage. Mr. Pattee, the writer, notes that since the Muslims do not drink alcoholic beverages, there is no drunkenness in the Muslim African communities visited by him, a fact which cannot be said about the Christian communities.

There is no occasion for true Muslims to be overjoyed on this report on Africa in spite of a feeling of gratification that the message of Islam is reaching the inner lands hitherto known as the dark continent. The job which remains to be done is infinitely and truly enormous. The Muslims of today have yet to set an impressive example of the true practice of Islam. They have to stand in judgment before the Creator, and prove to the world, that a Muslim is

wholly beneficent and loving, that he has been created to serve mankind, that he is a messenger of love, goodwill and peace. The Muslims have to clean their house and purify Islam from all those ideas which have crept in its body but are completely alien to its very spirit. Islam must continue to remain a dynamic and progressive faith which can give positive answers to the problems of every age. A Muslim's job will not be done by winning Africa alone. It must extend to all parts of the world with unprecedented zeal and earnestness. He should not rest until the mankind is completely won over to the service of our Loving and most Merciful Lord. He should endeavour to preach the message of Islam, and primarily put it into practice in his own life, so that mankind may be ushered into an era of enduring and lasting peace.

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## Sayings of the Holy Prophet

Verily God will say, 'O children of Adam. I was sick and you did not visit me.' And the sons of Adam will say, 'O our defender, how could we visit You for You are the Lord of the Universe, and You are free from sickness?' And God will say, 'O men. Such a one was sick and you did not visit him.' And God will say, 'O children of Adam, I asked you for food and you did not give it to me?' And the children of Adam will say, 'O our Patron, how could we give You food, seeing that You are the cherisher of the Universe, and You are free from hunger and eating?' And God will say, 'Such a one asks you for bread and you did not give it to him.'

\* \* \* \*

Whoever loves to meet God, God Loves to meet him.



## Editorial Notes:

### Anti-semitism in Reverse

Religious and racial discrimination is deplorable in any form anywhere. No true Muslim feels happy about the anti-semitic feelings engendered in Europe in the last few decades. It is often claimed that the State of Israel was established to provide a haven to the Jews from anti-semitic persecutions. Yet it is an ironic tragedy that a people who for centuries have cried out against discrimination should be practicing religious and nationalistic discrimination in reverse in the newly established state. We learn from the *Jewish Daily Forward*, a strongly pro-Israel and nationalistic Yiddish newspaper, that racism is being practiced with extreme cruelty and fanaticism in Israel against the Christian wives and children of mixed marriages who recently came from Poland.

It has been reported that in 1957, approximately 35000 Polish Jews arrived in Israel, among them about 500 couples of mixed marriages, altogether 1400 to 1500 persons, most of whom were Christian women. Among the new arrivals, were also 2000 Polish Christians, parents and close relatives of women, who did not want to be separated from their families. It has been reported that the most pathetic victims of this discriminatory wave are the children of mixed marriages who were uprooted from their native soil with a desire to provide them a country free of hatred and prejudice. The disillusionment has been terribly bitter. These families found that the atmosphere in Israel was that of a tightly closed tribal community, suspicious and mistrustful of all strangers. Added to their many disappointments with the economic conditions, unemployment and housing, the new immigrants encountered a horror they never expected and which shocked them more than anything else. As the *Jewish Newsletter* reports, according to an orthodox religious law, children of non-Jewish mothers are considered non-Jews, unless they are circumcised and converted to Judaism. Those who do not conform are "baited, insulted, discriminated against and excluded from society with a rigidity no longer found in any country in Europe." We are told that the Christian mothers are insulted, ostracized and isolated because, according to the

rabbis they break up the unity of the Jewish people and endanger the purity of the Jewish families. In a recent trial which, according to the *Jewish Daily Forward*, was "a symbol of the many tragedies that are now occurring in Israel in connection with the immigration of the mixed families", a Christian wife of a Polish Jew testified that young IsraelieŹ removed the pants of her child to see if he was circumcized:

If this is the treatment accorded to the relatives of the Jewish immigrants the plight of the Arabs still living in Israel must be much worse. A deeper tragedy is that such prejudicial treatment is given with the accord of many orthodox state-empowered rabbis who seem to have complete jurisdiction over family matters.

## Cancer and Drinking

The relationship of smoking and cancer has been made amply clear by several research organizations in the last three years. But so far, not much research has been done upon the possible link of intoxicants with this disease although many other disastrous results of drinking have been established by medical authorities. Now, in the forty-fourth annual meeting of the American Cancer Society, it has been reported by Dr. Ernest L. Wynder of the Sloan Kettering Institute that heavy drinking added to heavy smoking tends to increase a man's risk of developing cancer of the mouth and larynx.

The report indicates that while cigar and pipe smokers run a relatively greater risk of cancer of the inside of the mouth, the cigarette smokers run the greater risk of lung cancer. A heavy drinker who is also a heavy smoker runs ten times greater risk of laryngeal or mouth cancer than the non drinker, the report says. (*The New York Times*, October 29, 1957.) Dr. Wynder theorizes that the reason for this risk might be direct action on the tissues, making them more permeable to tobacco smoke. Or, it might be an indirect action through production of nutritional deficiency that, in turn, might cause changes, making the tissues more sensitive to cancer inducing agents.

The injunction of Islam against the use of intoxicants is very specific. It is gratifying to learn that the newly discovered scientific data fully endorses the wisdom of Islamic teachings.

# Why I Believe in Islam

by

Raymond Dunn

Why do I believe in Islam?

It would not be possible to answer this question in one short article. The complete answer would have to include an account of many years of experiences, study, thought. The complete answer would, I feel, help the entire world to realize that the answer to the world's problems lies in a more adequate realization of the importance of the role of spirituality, both to the welfare of the individual and to the history of mankind.

Therefore, I shall do the best that I can under the circumstances, within the limited space. I shall put the maximum that is possible within the small limits of this article, in the hope that, with God's help, it can be followed by many articles and books.

The impact of these arguments should be strengthened rather than weakened, by the fact that I am not yet—in any organizational, formal sense at least—a Muslim. For, I feel, the story of my searchings and strivings should be helpful to many who, throughout the world, are likewise searching and striving. I believe that my experience with other religions may help to point the way towards the glorious goal which is the destiny of humanity.

As an application of this conviction, in this article, I shall try to begin to make clear why I, as a Jew, feel that Jesus (on whom be peace) is the Messiah, the Messianic fulfilment of the Messianic

prophecies of Judaism. Then, I shall try to begin to explain why Historical Christendom is not the message of Jesus (on whom be peace). Next, it will be stated why the very inadequacies of Historical Christendom serve to prove the need for a truer understanding of the teachings of Jesus, for the inadequacies of Historical Christendom are really—far from being what Jesus taught—what Jesus warned against. Then, it will be shown why, in my opinion, Islam affords the solution. The steps by which I have come to this conclusion may well be helpful to others.

An important aspect of the basic problem confronting humanity is the problem of non-submission to God and of estrangement from God.

This applies not only to Prophets and Reformers, but also to great, creative thinkers—of science, art, philosophy, letters, great, creative, original thought of every kind—who, like Prophets and Reformers, arouse envy, misunderstanding and resentment instead of appreciation and gratitude.

Is there one rule for the Prophet and Reformer, and another for the great, creative, original thinker of every kind, whose genius is needed to make this world a proper, happy, glorious place? I do not think so. There should be no such distinction between the spiritual and the secular. All should be received, welcomed and appreciated, and not be despised and rejected.

Instead, it is typical for great, creative, original messages and thoughts to be scorned and ridiculed in their own community, and to be permitted to develop only in exile.

This is wasteful and inefficient. Mankind derives only a bare minimum of the benefits which God in His Kindness makes available to mankind.

This is indeed the geographical manifestation of man's estrangement from God. Man, estranged from God, exiles the benefits of God's creative gifts.

Mecca had its Qureish. And Medina had its Hypocrites.

Fortunately, the Holy Prophet Muhammad (on whom be peace) was able to put an end to exile, in this instance, by the Peace of Al-Hudaybiyah. The Peace of Al-Hudaybiyah is a model for the solution of mankind's most crucial problems. Other great Prophets, Reformers, creative thinkers have not been so fortunate.

It is wrong in essence and it is disastrous in consequence to drive into exile. This may be called—to borrow a sort of simile from business or engineering—Inefficiency A. (I make use of such a simile, and hope to use more of them, to be able to reach, persuade and convince the great, business-minded communities of the West, through similes and analogies which are familiar to them. In this instance, "Inefficiency A" and "Inefficiency B" are taken from the terminology of the business of trusts and estate planning in the United States.) Likewise it is wrong in essence and disastrous in consequence to detain in exile. This may be called Inefficiency B.

For the Hypocrites of Exile, when not adequately restrained, develop stronger and stronger vested interests for holding and detaining the Messages of Prophets and Reformers, and the noblest aspirations and thoughts of creative geniuses, in exile

Historical Judaism is history's archetype of Inefficiency A. Historical Christendom is history's archetype of Inefficiency B.

Therefore, I choose Islam. It is necessary for me to make this choice. All the history of the human race points inevitably to this choice.

Historical Christendom is not the Message of Jesus (on whom be peace). It is what is left, the pitiful remnants, of the waste, the spoilage, the erosion, the loss, the breakage, of transit into exile.

Therefore, the very inadequacies of Historical Christendom are evidence of the Messianic Mission of Jesus (on whom be peace).

"A prophet is not without honor except in his own country . . ."  
(*Matthew 13:57.*)

Obviously, Jesus was not merely mouthing this as a sort of pious platitude, as it is customary for his so-called followers to do. He was not justifying or rationalizing the phenomenon. On the contrary, he was deploring and lamenting it.

Nevertheless, Historical Christendom, in disregard, in defiance, and—to borrow a figure of speech from the law—"in contempt" of Jesus, persists in holding and detaining in exile. And it rationalizes and seeks to justify every repeated injustice of this nature.

In this instance, as in so many instances, Scriptural Passages wherein Jesus deplored and lamented a wrong are utilized by Historical Christendom to justify that very wrong. Then the Passage, in its "exiled" meaning, is used as a standard, as a basis for systematic injustice.

The solution is clearly afforded by Islam.

Just as Mecca and Medina were reunited by the Peace of Al-Hudaybiyah, so, within the spirit of the Peace of Al-Hudaybiyah, there must be a reconciliation and reuniting of Historical Judaism and Historical Christendom. Only Islam, with its tradition of the Peace of Al-Hudaybiyah, is capable of performing this reconciliation. It is my hope, as an adherent of Islam, to present plans and programmatic material for this application of the spirit of the Peace of Al-Hudaybiyah to this and related matters.

Moreover, in the Holy Quran, we find these Teachings, presented not merely with reference to one Prophet or to one people, but as a key to the understanding of the history of mankind. Many centuries before Toynbee, the panoramic picture of the spiritual perspectives of world history were made available to mankind in the Holy Quran.

Therefore, since the Holy Quran presents this panorama of world history, the Holy Prophet Muhammad (on whom be peace) is the Seal of the Prophets. The strands of prophetic tradition become united.

It remains for mankind to implement the Lessons which are thus available. Ways and means must be studied and given careful consideration.

One important aspect of the work is to consider how methods can be developed for the providing of proper, decent treatment for creative, original thinkers, so that thoughts of utmost benefit to humanity will not be forced into exile, thereby suffering loss, damage and deterioration. This has been and remains an important aspect of the synthesis (or, rather, synthesis of syntheses) which is my work.

It is time for mankind to mature—to stop persecuting creative, original thinkers for such “crimes” as being a minority of one, of being a sort of “cheat” for speaking of intangibles, instead of “practical” tangible things, of offending the home community by being welcomed elsewhere while being isolated and rejected at home.

I have studied the causes of such misunderstandings and the ways in which the misunderstanding harden into tensions and worse. Since this work is constructive, major emphasis has been devoted to the development of ways to prevent such misunderstandings from starting, through the establishment and development of sets of standards for the recognition and reception of creative genius.

It is my deep feeling that this work will, in addition to helping to solve several of the most pressing problems of the day and laying a foundation for a far better future for mankind, also help Jews to become better Jews and Christians to become better Christians. This should take place, because these studies are truly in the spirit of the essence of both religions.

The greatest benefits can become available to mankind through Islam. The world should consider this. But, in the meantime, Historical Judaism and Historical Christendom should be reconsidered in the light of their true meaning—their true meaning with reference to the dignity of the individual, to the dignity of the individual's work, and of the need by mankind for that work.

As a Jew, I feel that it is my Jewish duty to be a follower of our great Jewish Prophet and Messiah, Jesus (on whom be peace).

As a follower of Jesus, I feel that I am, therefore, in the true, real sense of the word, a Christian. But, as a true follower of Jesus, I would not be welcome in Historical Christendom. And Jesus (on whom be peace) would also be unwelcome within Historical Christendom.

Therefore, as a Jewish follower of Jesus (on whom be peace) I choose Islam and feel that all Jews and Christians should consider thoughtfully and sincerely my experiences and reasoning.

\* \* \* \*

When any one was sick the Messenger of God used to rub his hands upon the sick person's body saying, 'O Lord of mankind. Take away this pain, and give health; for You are the Giver of health; there is no health but Thine, that health which leaves no sickness.'

*(The Holy Prophet)*



# The Plight of Russian Muslims

## Two Recent Reports

*We reproduce below two reports issued recently on the sad and tragic plight of the Muslims in the Soviet Union.*

*One is a statement issued by the Directorate of the Islamic Society in Western Europe; the other an eye-witness account by a Pakistani Muslim scholar, Manana Raghib Ahsan. These reports should open the eyes of those who are beginning to believe that the Communists can ever permit the Muslims to practice and preach their faith freely.*

### (1)

There are about forty million Muslims in the Soviet Union living in Turkestan and the Caucasus. Millions also live on the Volga and in Siberia. All of these at one time or another had their own independent government. Until the onslaught of Communism, all of them freely practiced their religion.

The Communists do not recognize God. Communist teachings consider religion its most dangerous enemy. Therefore, when the Communists seized power they began first of all to fight all religions. The battle which they waged against Islam was particularly brutal.

By the beginning of the thirties, practically all mosques had been closed. In the country, mosques were converted into anti-religious clubs or grain storage bins. In the cities, as a rule, the large mosques were converted into anti-religious museums. This happened in Baku, Samarkand, in Kazan, Leningrad and in many other cities. Religious services in the mosques were closed down before the mosques themselves. As a result, Muslim youth in the Soviet Union has been growing up essentially without any religious instruction. There is, in fact, still no one to teach them since the majority of the *mullahs* and religious instructors were shot or perished in concentration camps.

We can say with confidence that Communism has for many years worked to eradicate Islam with the most brutal measures in the lands which have fallen under its control. It did not even stop with the destruction of Muslim peoples, but deported to a man all the Chechen-Ingush, Karachai-Balkars and the Crimean Turko-Tatars.

In recent years, the government of the Soviet Union has been attempting to give the impression that it does not oppress Islam. The reason for this behavior is understandable. After the war, the Soviet government accelerated its political activities in Asia, specifically in many Muslim countries. Coming forth as though against Imperialism, it is aiming at establishing its own imperialism in those countries. Hiding its true aims, it clothes itself in the garb of a friend of the Muslim peoples. Obviously, it must, under these circumstances, create in its own land some sort of conditions to serve as testimony of a supposedly tolerant attitude of Communism towards Islam.

In actual fact, however, if some sort of changes have been made in the Soviet Union in regard to Islam, then these are purely for foreign consumption. They have not changed the persecuted situation of Islam. For example, during the war so-called Muslim Spiritual Directorates were created for the Caucasus, Turkestan and regions of Central Russia and Siberia. However, the people who sit in these directorates are fundamentally not spiritual leaders but functionaries of the Soviet government. Their appointment was not to a religious supervisory body, but to participation in the political campaigns of world Communism. They sit on the so-called "Committees for the Defense of Peace" and sign 'protests' put before them by the Soviet government and the like. It is safe to say that there is nothing for them to supervise because the majority of the mosques in the Soviet Union remain closed down. The only mosques to be reopened were those in cities shown to delegations from Muslim countries on their visits to the Soviet Union. If it were possible for foreigners to travel around in the Soviet Union freely, then they would realize that tens of millions of Muslims now, as in the time of Stalin, are not able to practice their religion, nor freely confess it in accordance with its requirements.

Should any one of you get to the Soviet Union, don't allow yourself to be deceived. If, for example, you should be shown the University in Tashkent, then note who makes up the majority of the student body—the Uzbeks for whom the university was supposedly built, or people whose native land is in another part of the Soviet Union. Also pay attention to the fact that in the Caucasus and Turkestan, the local population will soon constitute a minority. This fact will give you testimony not only on the situation of the Muslims in the Soviet Union but also of the true fact of Soviet colonial policy. Should you be in the Caucasus, also try to visit the Chechen-Ingush and Karachai-Balkars. Then you will be convinced that in spite of the announced amnesty, the Soviet government does not intend for the present to return these peoples to their homeland. The overwhelming majority of the Chechen-Ingush and Karachai-Balkars, as well as Crimean Turkotatars to whom the amnesty did not apply, continue to be kept in far-off exile.

Until the time when the Muslims of these lands, fell under the domination of Communism, thousands of them annually performed their pilgrimage to Mecca. Today forty million Muslims in the Soviet Union send no more than twenty or thirty pilgrims. And what sort of people are these? Frightened old men afraid to say a word, outside of praise of Soviet conditions. With the old men are a few young people, trained Communists, whose task is to check the old men and see that they do not waste time talking. These pilgrims picked do not travel to holy Mecca out at their own expense, but rather at the cost of a government which denies God, which is one more convincing proof of the unjust situation of our holy religion under the Communist regime.

## (2)

The program arranged for us was full of useful formal occasions with the minimum of opportunity for looking around. Out of the six Muslim States of Uzbekistan, Tajekistan, Turkmanistan, Kazakistan, Kirghizistan and Azerbaijan, we were only allowed to see the capitals

of Uzbekistan, Tajekistan and Samarkand, and a few villages. A common saying in Central Asia is "Samarkand is the mirror of the world, Bukhara is the strength of Islam". Yet in spite of our eager requests and enquiries we were deliberately kept from seeing Bukhara. We felt that the Soviet authorities were afraid to show us Bukhara, which we understand is in bad shape and in ruins.

We were also prevented from seeing Tirmidh, the birthplace of the Imam Tirmidh, the great Traditionist. Our sojourn in Central Asia was for the most part wasted in Tashkent, the Russified capital of Uzbekistan.

It is the declared policy of the Communist Government to root out all religious faith and replace it with Marxist atheism. In the words of Nikita Khrushchev, the Secretary of the Communist Party of the U.S.S.R., "We remain atheists, and we will do all we can to liberate a certain portion of the people from the charms of the religious opinion that still exists."

The Alam Ata Radio in Kazakistan made the following declaration in the Kazak language: "In spite of protests of Muslims outside the Soviet Union, the official Soviet line on Islam continues to be that Islam is nothing more than a reactionary device originated, developed and maintained by exploiting classes."

*The Large Soviet Encyclopaedia* (1953 Edition, Vol. 18) concludes its article on Islam in the following words: "In the U.S.S.R. as a result of the victory of socialism and the liquidation of exploiting classes, the social roots of Islam, as of every religion, have been destroyed. In the U.S.S.R. Islam exists only as a survival of the exploiter society."

My observations of the actual conditions of the Muslims and Islam in the Soviet Union confirm every word of the above-quoted official policy on Islam in the U.S.S.R.

Of the 27,000 mosques in Turkestan only a few remain. Out of four, only one mosque remains in Moscow, named Jam' Tartar. It is opened once a week for Friday prayers. The mosque in Leningrad built by Amir Bukhara in 1910 is also opened only for Friday prayers. In all we were shown eighteen mosques—ten in Tashkend, four in Samarkand, three in Stalinabad, one in Moscow and one in Leningrad. The mosques shown to us were all recently repaired and whitewashed, evidently to impress the visitors. We saw only one new mosque, and that was in the new town of Stalinabad.

The tomb of the Imam Bukhari near Samarkand was in wretched condition. The great palatial and royal *madrasahs* (educational institutions) are marvellous specimens of Islamic architecture. But they are all going down and crumbling to dust.

Bukhara, the spiritual capital of Turkistan, had 350 big Arabic and Islamic *madrasahs* which attracted thousands of students from Central Asia, European Russia and Caucasia. The Communists destroyed all the *madrasahs* and almost all the mosques of Bukhara. Now they have restarted only one *madrasah*, Mir Arab, but we do not know what its real status is as we were not allowed to visit Bukhara.

There were many Islamic libraries in Bukhara, Samarkand, Andjan and other centers containing millions of Arabic, Persian and Turkish books and rare manuscripts. All these priceless treasures of Islamic sciences, arts and culture were burnt and destroyed. One big Islamic library containing 500,000 volumes of the Qur'an and books on religion were forcibly taken away and burnt.

(1) In the whole of Soviet Russia there is not a single primary *maktab* (school) to teach the Qur'an or the principles of Islam to boys and girls. Neither do the Muslims have power, freedom and means to open and conduct one.

(2) In the whole of Soviet Russia the Muslims have not one single primer on the rudiments of religion in Turkish, Persian, Uzbuki or any language, nor have they freedom to print and publish one elementary book or any book on religion, Islamic culture, biography of the Prophet, history and Traditions.

(3) In Soviet Russia the Muslims have not a single printing press and publishing house of their own to cater for their religious needs.

(4) In the whole of Soviet Russia the Muslims have not a single journal and paper to teach and preach their religion and culture.

(5) In the whole of Soviet Russia there is not a single free Muslim society or association to preach and teach religion.

(6) In the whole of Soviet Russia the Muslims have got no income-bearing *waqf* or trust property left which may be able to upkeep *masjids*, *maktabs*, *madrassahs*, and help in the mass teaching and preaching of religion.

(7) In the whole of the Soviet Union, Muslims are not allowed to import foreign books and journals.

(8) In the last forty years, the Muslims were not allowed to print and publish the Holy Qur'án. Recently the Russian Government printed the Holy Qur'án. But this was for propaganda in the Arab countries, because no Muslim boy or girl, and few among the older generation, can read Arabic. The Arabic script is banned.

Few Muslims are allowed to go to the Hajj or to visit Muslim countries. The Muslims are living in complete mental isolation and imprisonment of mind. They read no outside newspapers and journals and meet no one from outside. In fact, one Muslim knows little of other Muslim people of the Soviet Union itself. Muslims have been divided on the basis of tribe, race and language, and all means of their unity, co-operation and fusion blocked.

All Muslim languages, Uzbuki, Tajeki (Persian), Tatari, Kazaki, etc., which were originally written in Arabic script, have been forced to adopt Russian Cyrillic script.

What appeared to me to be a staggering fact is that in the Muslim zones of Central Asia, State feudalism has been coupled with Russian colonialism. About 53 per cent of Kazakhstan has been Russified in population. 30 per cent of Tashkend consists of Russian population. Russians control all key positions. The entire economy

of Uzbekistan, Tajekistan and Kazakistan, etc., has been made subservient to and a dependency of Russia. Uzbekistan and Tajekistan have been converted into raw cotton farmland and the supply hinterland for the whole Soviet Union. It is not self-sufficient in food. We saw no wheat farm or grain field. The authorities told us that food-grains are imported from the Ukraine.

In the Lenin Collective Farm of Stalinabad, Tajekistan, all tillers were Tajek Muslims. Their standard of living was much inferior to that of the Russian farmers of the Lenin Memorial Farm near Moscow, who live in six to eight-room decent houses with electric lamps, radios and television sets.

In Tashkend we saw that the Russians occupy all the new, fashionable and decent areas. The Muslims generally live in slums and mud hutments.

A large part of the Muslim population of Uzbekistan and Tajekistan, etc., almost the whole new generation and 95 per cent of the Muslim communities, has been cut off completely from its traditional Islamic moorings, knowledge of the Holy Qur'an, Islamic beliefs and practices. Only 5 per cent of the old and aged Muslims go to the mosques and know *Kalima*, prayers and the Qur'an. Many oppose all religions.

Turkistan, the historical homeland of Turanian stocks, has been one unit ethnologically and culturally for centuries. The Russians under the Tsars started the process of the subjugation of the Muslims of Central Asia and met with fierce resistance. The Russians under the Soviet system, which has been aptly described by Mr. Clement Attlee, the one-time Socialist leader of Britain, as "Inverted Tsardom", have out-done the Tsars. They have not only enslaved the Muslims, but divided, disintegrated and attempted to de-Muslimize, de-nationalize and Russify them completely by splitting them up into small States on the basis of tribe and language, forcing Russian languages and script and atheist cults on them, killing their languages and script and destroying their national libraries, literature, cultural treasures and thus delinking them from their Islamic moorings.

# The Development of Chemistry and Islam

## Jabir Ibn Hayyan's Contribution

History affords abundant material on the achievements of Muslim poets, philosophers and historians, but Muslim contribution to sciences like Mathematics, Astronomy, Astrology, Medicine and Medieval Chemistry are by no means insignificant, despite being less known. A large number of Muslim alchemists and their works are cited in Arabic literature. One man, however, stands out prominently. He was Jabir' Ibn-Hayyan.

Alchemy, the mother of modern chemistry, followed the main streams of learning and flourished in the chief centers of Muslim civilization. After the rise of Islam in 640 A. D., Egypt was conquered by Arabs and this conquest brought them into contact with the remains of the Greek civilization. Kindled by contact with Egyptian and Greek thought and guided by their own intellect and thirst for learning the Arabs became very enthusiastic alchemists. The most important among the alchemists of Islam were Jabir Ibn-Hayyan, Al-Razi and Al-Iraqi. However, by far the most distinguished among them was Jabir Iban-Hayyan, who may rightly be called the Father of Muslim Alchemy.

The full name of Jabir, rarely used, was Abu-Musa Jabir ibn-Hayyan al-Azd. In the later alchemical writings he was usually called Geber or Giaber.

Jabir's story is a very curious one in so far as his dates of birth as well as death are not known with certainty although quite a large



number of authors of his age have spoken highly of him and he remained one of the most outstanding personalities for centuries after his death. There is evidence to show that Jabir was born at the town of Tus (near the present Meshed) in the year A. D. 721 or so. His father Hayyan, who was a druggist by profession, belonged to the famous South Arabian tribe of Al-Azd. Hayyan, who had settled in Kufa, was an enthusiastic supporter of the Abbasid family and was trying to secure the caliphate. At the time of Jabir's birth his father was in Persia as an Abbasid agent. Soon after, Hayyan was arrested and executed by Umayyad officers and so, young Jabir was sent to Arabia where he received his early education.

Not much is known about Jabir's teachers and the type of education received by him. According to legends, the Umayyad prince, Khalid ibn-Yazid-ibn-Muawiyah and the sixth Shiite Imam, Jafar-ibn-Muhammad al-Sadiq al-Madinah were his teachers. As a youth, Jabir attached himself to Jafar al-Sadiq who was exalted into the position of the great professor of alchemy and astrology. Later, he is said to have joined the Sufi order, then recently founded by Abu Hashim of Kufa who died in A. D. 777 (or 778). Some time later Jabir became a friend, of Barmakies, the powerful ministers of Harun al-Rashid, whose fictitious glory is depicted in the Arabian Nights. He shared their banishment from Baghdad in A.D. 803 and returned to Kufa, where he spent the rest of his life as an obscure man. One authority says that he survived until the accession of the Caliph al-Mamun in A.D. 813 while another maintains that he probably died in A.D. 800.

Jabir's alchemical laboratory at Kufa came to light only about two centuries after his death during building operations in a quarter of the town known as the Damascus Gate.

Jabir was a versatile genius and a prolific writer. Under his name appear numerous treatises most of which treat subjects like

medicine, astronomy, mathematics, philosophy and indeed constitute an encyclopaedia of the ancient sciences. However, recently it has been maintained by some authorities on the history of chemistry that a large number of these works are forgeries fathered upon the name of Jabir about two centuries after his death.

Fortunately enough, Jabir made a list of the titles of his books, which was reproduced in part by Ibn-Al-Nadim in his *Kitab al-Fihrist*, a Muslim encyclopaedia of the 10th Century A.D. About one hundred of Jabir's books have been reported to exist in manuscript or native lithographs in various libraries of Asia and Europe. However, it is almost impossible to draw a final conclusion about Jabir's scientific knowledge from his books since most of these are, for the most part unedited. Twenty-two surviving works bear the name of Jabir. Of these, the following have been published:—

- (1) *Kitab al-Rahman* (The Book of Mercy).
- (2) *Kitab al-Mulk* (The Book of Kingdom).
- (3) *Kitab al-Mawazin al-Saghir* (Little Book of Balance).
- (4) *Kitab al-Tajmi*.
- (5) *Kitab al-Zibag al-Sharqi* (The Book of Eastern Mercury).

In 1893, nine small works were edited and translated by O. Houdas and published by Berthelot. Among the Latin alchemical manuscripts Berthelot found a mutilated treatise which was later proved by Professor Max Meyerhof to be a translation from Jabir. The most important among the remaining extant treatises are the 'Great Book of Properties', the three 'Books of the Elements of Foundation', and a 'Book of Poisons'. The last of these was discovered by Professor Ruska of Berlin in 1928.

In addition to these there are several Latin treatises of which no Arabic originals have come to light as yet. These works show a

much more systematic treatment of the different subjects dealt with and therefore several authorities like Kopp, Wiedemann and Berthelot have regarded them as European forgeries ascribed to the name of Jabir, since the practice of attributing the books of a particular school to the name of the master was common in olden days. Of these works some are now regarded as the most important of the medieval works on chemistry and the question of their authorship therefore needs immediate solution.

Since metals occupied a very important position among the subjects upon which the attention of the alchemists was focused several theories were propounded from time to time by alchemists and philosophers explaining their occurrence and formation including the one by Aristotle.

Jabir too, like many of his predecessors, postulated a comprehensive theory of metals based upon his observations and studies. He suggested that all metals are composed of two principles resembling "sulphur" and "mercury". The theory was derived from Aristotle whose "moist" and "dry" vapors were described as vapors of "mercury" and "sulphur". His theory persisted for many centuries and was later modified into the famous Philogiston theory by Becher and Stahl in the 17th and 18th centuries.

Jabir explained the existence of different metals by supposing that the 'mercurial' and 'sulphurous' principles, of which all metals are composed, are not always pure and they do not always combine together in the same proportion. The most perfect metal, *viz.*, gold, was produced by the combination of perfectly pure principles. Defects in purity or proportion resulted in the formation of silver, lead, iron, tin, etc. Since these metals are all composed of the same principles as golds, the accidents of combination could be repeated by suitable treatment. Jabir believed that such a transmutation of metals could be brought about by means of the philosopher's stone, or elixir,

the master substance which could purify or cure the base metals into gold. The doctrine contained in the works of Jabir, especially, "The Book of Mercy", authenticity of which is most certain, is more or less a very strange one from the point of view of the modern chemistry. Jabir considered a metal to be a living being which develops in the earth's bosom for long periods which may range for thousands of years, and thus passes from the state of an imperfect metal like lead to a perfect metal like gold. According to him the aim of alchemy was only to accelerate this transmutation. The ideas of general marriage, impregnation, and education were all applied to metals, and so also the ideas of life and death.

This theory, it is true, seems quite fantastic to us today, but theory it was, nevertheless. It showed the mind of man at work on the problems of the universe.

Jabir's aim like the other alchemists in his practical pursuits was to produce the master substance which could transmute metals like lead into gold. Although we now know that such a transmutation is possible on a laboratory scale at a very high cost but with the limited means Jabir had at his disposal such an attempt was nothing but trying in vain to achieve the impossible. The ultimate result is that all the theories described by Jabir have not only become obsolete now but seem quite fantastic and whimsical. However, we should not overlook the brighter side of the subject also. In his tendency to heat, distil and combine all obtainable substances in order to produce the philosopher's stone the alchemist observed many important reactions and prepared a large number of compounds. Something more important than gold came out of the researches of the alchemists: the retort and the furnace and the alembic: the habit of manipulation by crushing, grinding, firing, distilling, dissolving—valuable apparatus for real experiments, valuable methods for real science.

It is said that Jabir discovered the methods for the preparation of aqua regia, sulphuric acid, nitric acid and silver nitrate. The descrip-

tion of mineral acids by Jabir, which was later transmitted to the Western world, is considered to be the most important piece of information contained in his works. He also described numerous methods for the testing of metals and to find whether a certain metal was genuine gold.

Jabir had a clear grasp of the theories concerning alchemy. He never used mystic symbolism and ambiguous language in his writings like his contemporaries and has described a large number of practical experiments. That was why his works served as text books for chemists centuries after his death until they were replaced by the more modern ones in the 17th and 18th centuries.

## BOOK REVIEWS

*Days and Customs of All Faiths.* Rev. Howard V. Harper. New York. 1957. Fleet Publishing Corporation. 399 pages. Price \$4.95.

This book attempts to explain the origins of various religious traditions, holidays and holy days. The author, who is presently the Executive Director of the Presiding Bishop's Committee on Layman's Work has written this source book as a part of his "teaching ministry" in order to educate the general public on the customs and rituals of various faiths.

The book is divided into two parts. Part one deals with many "holy days" in a chronological form. Part two contains such subjects as explanation of some Jewish terms and traditions, some holiday customs, notes on some religious terms and other "interesting facts".

While this work may be of interest for an understanding of the rituals and religious customs of various denominations among the Christians there is hardly any mention of other faiths except for the possible exception of Judaism to which one chapter has been given. The title of the book seems to be misleading and rather disappointing to the followers of other faiths who may vainly look for the mention of some of the major religions of the world like Buddhism, Hinduism and Islam.

*Jesus Compared: Jesus and Other Great Founders of Religions.* Charles S. Braden. Englewood Cliffs, N. J. 1957. Prentice-Hall. 230 pages.

In the past, there have been attempts to compare Jesus with one or the other religious leader. Some of these have been extremely prejudiced studies. Dr. Braden, an eminent writer and scholar of Comparative Religions, has made an unusual approach. He has given a portrayal of the lives of Buddha, Krishna, Mahavira, Nanak, Confucius, Lao-Tzu, Zoroaster, Moses and Muhammad and tried to bring out points of similarities and contrasts.

The author has been scrupulously conscientious to be fair and objective in giving the life-sketches of the religious founders. He has tried not to offer value judgements but only the facts about their lives. It is quite natural, however, that Dr. Braden, an ordained minister and a sincere believer in the Christian faith, should, at places, be influenced by his own religious background. Followers of other faiths would no doubt like to see some other points stressed about their spiritual leaders than the ones chosen by Dr. Braden. This does not, however, in any way minimize or lessen the value and significance of this very interesting work.

A part of these life-sketches, of course, deals with unusual stories told about the founders of different religions. They are reported as having miraculous birth, or having performed miracles of unique nature, or having had a special conversion experiment stories which are shared by Jesus also. The book leaves the reader with this impression that all of these religious founders had a deep sense of mission. They were all fully convinced of the significance and value of the task taken up by them.

Dr. Braden finds that the birth of the Holy Prophet Muhammad is surrounded less with legend than that of the birth of the most of the founders of the great faiths. He observes that we know more about Muhammad than is surely known concerning other leaders. One would differ with him, however, in his observation that Muhammad followed the pattern of "eye for an eye" in his treatment of his enemies. The Holy Prophet repeatedly taught his followers that it is better for them to be merciful and compassionate and to treat their enemies with magnanimity and forgiveness. His own example stands uniquely and gloriously to manifest the kind of treatment he should, like the Muslims to accord to their enemies. After many long and arduous years of suffering persecutions at the hands of the Meccan people, who tried their

very best to annihilate him and the small band of his followers, Muhammad was enabled to enter Mecca triumphantly. He could have given any treatment to his enemies which conformed with the established pattern of his times. But he chose only one way, that of complete forgiveness and amnesty. However not one person was held accountable for any of his past misdeeds. It is true that under conditions where a defensive war may become necessary, Islam enjoins not to inflict any more punishment than the justice demands. However, Islam teaches that forgiveness is always preferable, for "God's mercy encompasseth everything else."

One would also take issue with the eminent author in his opinion that Muhammad's conception of God was more of "power" than "love". To us the study of the Quran leaves no doubt about the love and mercy of God being the most over-whelming and all-covering attributes of His person.

The above differences of opinion, and there could be several more, do not in any way reflect against the value of this very illuminating work. *Jesus Compared* should prove to be an extremely enlightening study for the students of comparative religions.

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*Lieutenant in Algeria.* Jean-Jacques Servant-Schreiber. New York. 1957.  
Alfred A. Knopf. 231 pages. Price \$3.50.

*Lieutenant in Algeria* is the factual story of the ghastly aspects of the only war being waged today—war by the French against the Algerians. The Algerians are guilty of one crime; they are demanding their birth-right of freedom, liberty and self-determination. The French have but one motive in this war—to keep these people under their yoke. More than 50,000 Algerians have been so far murdered because they refuse to stay under the dominance of a small minority of *colons*, the French settlers on the Algerian land. In order to protect and support the colon dominance over a people at least ten times larger in number, France has sent about half a million soldiers, almost half of her total army.

The tale of French atrocities in Algeria is a ghastly one. Usually it has been reported by the foreign correspondents or Algerian freedom-fighters

themselves. Here is an account of this strange war by not only an eye-witness but a French young journalist who was drafted for active service and sent to Algeria. The young journalist, now editor of his own weekly paper *L'Express* and recipient of many honors, returned from this war with rare understanding. Here he portrays for us the daily life of guerrilla warfare as he experienced it in the mountains south of Algeria. He has primarily recorded the individual's reactions to this unnecessary bloodshed.

Servant-Schreiber's approach is that of giving an insight into the lives of some of the people who participated in this war, people who shared the struggle with him. There is the wise and sensitive Commander Marcus, killed in ambush; the questioning Captain Julianne; Henry the St. Cyrien through and through. There are all types of characters whom we meet in this book, the French leader Espanieul who is violent, and Gallans, an austere Christian.

*Lieutenant in Algeria* is a story which is intimately told, one which touches the heart of the reader and brings him so close to the battlefield. One gets a feeling of gloom for the Algerian people, more than fifty thousand of whom have been killed for demanding their right of self-determination. One is also gratified to find that all those who are fighting to deprive the Algerians of their liberty and freedom are not alike. There are many Frenchmen who are bothered by the French policies in waging an entirely unjust and atrocious war.

We prayfully hope that this war will soon come to an end and the Algerians will soon achieve their freedom. But while this bloody war still goes on, reading its touching account in *Lieutenant in Algeria* will bring the feel of this war close to our hearts.

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*Ibn Khaldun's Philosophy of History: A Study in the Philosophic Foundation of the Science of Culture.* Muhsin Mahdi. London. 1957. George Allen and Unwin Ltd. Distributed by the Macmillan Company. 325 pages.

Ibn Khaldun, one of the greatest thinkers in the Muslim history, is considered as the founder of the philosophic history of culture. Born in



Tunis in 1332, he was educated both in Islamic theology and rational sciences of logic, mathematics, natural philosophy and metaphysics. By his period, the domains of Islam extended all the way from India to Spain. Internally, however, the Muslims were confronted with a steady decline. This situation provided a provocative field of thought for Ibn Khaldun. Islamic thought, from the very beginning had emphasized the practical social order. The problem of applying the principles and precepts contained in the Holy Quran and the Hadith to the new, changing, situations met by the vastly expanded community offered crucial problems inviting deep and creative thinking.

It fell to Ibn Khaldun's lot to begin these studies on thorough philosophic bases. He firmly believed in the use of reason in religious argumentation and belonged to the school of Farabi, Avicenna and Averroes in the sense that he considered dilaectical theology as unnecessary. He did not actually intend to write on the science of culture, as such but on the history of contemporary Western Islam. It was only as a general introduction to this projected work of regional history in which he presented the considerations concerning the external and internal aspects of history. He concluded that to understand the cause and nature of historical events one must thoroughly familiarize himself with the internal aspects of history. It was with this thought in mind that he started to deal with the science of culture, its principles, method and subject matter. In the final form his project then was divided into a Preface, an Introduction dealing with the problem of history in general; Book One, containing the new science; Book Two; a universal history down to his own time; and Book Three, the originally planned history of western Islam.

Dr. Muhsin Mahdi, an associate member of the Committee on Social Thought at the University of Chicago, has presented a study of Ibn Khaldun's philosophy of history in this extremely enlightening work. Giving a historical background of Ibn Khaldun's times and a brief sketch of his life, Dr. Mahdi discusses the history of the science of culture and then the subject matter of this science, its principles and methods. The methodological approach of his study is to ascertain the *deliberate intention* of the author in stead of seeking to explain his meaning as the product of his psychological or social conditions. He has aimed to elucidate what the author says and the way he says it.

This scholarly approach has greatly added to the authenticity of this study, for he leaves interpretations and judgements only for a later stage and primarily concentrates on the actual writings of Ibn Khaldun.

*Ibn Khaldun's Philosophy of History* is a rich contribution to the studies of Islamic Thought.

*Abraham: His Heritage and Ours.* Dorothy B. Hill. Boston. 1957.  
Beacon Press. 208 pages Price \$3.95.

Prophet Abraham is accepted by three great religions of the world, Christianity, Judaism and Islam, as their spiritual father and is commonly known as "The Friend of God." Due to the unreliability of the Biblical sources, the life of Abraham as known to us is highly legendary. Many things attributed to him do not bring credit to the life of a spiritual leader and a righteous man. We are told, for example, that he presented his wife Sarah as his sister to the Pharaoh.

The author has attempted in this book to present a systematic study of Abraham's life. She has tried to reconstruct his life-story not only from the legendary Biblical sources but also from the recent archaeological discoveries of the past 30 years. The author observes that there are ample reasons to regard several imaginary events ascribed to Abraham's life in the book of Genesis as unreliable. She has also made it clear that where she found gaps in the personal records, she has filled them with adventures and events which she considered to be typical of the time and place—things which, if they could not happen to Abraham, might have happened to his contemporaries.

In spite of these obvious handicaps to an authentic approach to Prophet Abraham's life, this book makes an interesting reading. A Muslim only wishes that the author could have widened the scope of her sources and included the Quranic version also. This would have at least given a more creditable account of Abraham's life for the Quran does not accept any of such stories as presenting Sarah to the Pharaoh. Islam says that Abraham was among the first to surrender himself to his Creator, that he was a truthful man and a righteous spiritual leader.

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